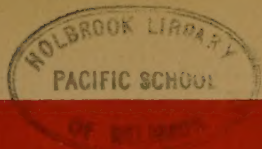


APRIL 1957



# Christian News-Letter

## THE POLITICAL OUTLOOK

*Daniel Jenkins*

## NEW ATOMIC WEAPONS—CAN THEY BRING HOPE?

*Alan Booth*

## A MOSLEM COUNTRY WITH A GROWING CHURCH

*Sir Kenneth Grubb*

EDITED BY JOHN LAWRENCE

*Published quarterly by*

THE CHRISTIAN FRONTIER COUNCIL

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# CHRISTIAN NEWS-LETTER

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*The Christian Frontier Council, under whose auspices this journal is published, is a fellowship of 30 or 40 lay men and women who hold responsible positions in secular life and have met regularly for the past eleven years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialised groups to deal with subjects such as politics, medicine or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal. The Editor is solely responsible for what is published in "Christian News-Letter".*

# CHRISTIAN NEWS-LETTER

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*I am making my own editorial notes short on this occasion in order to make room for an editorial contribution from Daniel Jenkins, who has rejoined the staff of the Christian Frontier Council as Dr. Vidler's successor. We give him a very warm welcome to our pages.*

## From the Editor

The Suez crisis marks a stage in history not so much because it changed the balance of forces as because it suddenly showed what a great change had already occurred. Greater wisdom might have postponed the decline of our power in the Middle East by a few years. But it was bound to happen. Whatever we had done the conditions of the modern world are such that we were sure to lose our paramountcy in the Arab world before 1970. The pity is that having done many good things we now leave in a blaze of unpopularity which bids fair to obliterate happier memories. But in spite of all we still have many friends among the Arabs—the touching friendship shown to British missionaries in Egypt and Jordan is one sign of that.

We must be realistic about our new position in the world. Many cherished traditions must now be re-examined. What, for instance, is the present strategic importance of Cyprus, Malta and Gibraltar? And does the change in our position in the world which has taken place call for a different policy with regard to these Mediterranean colonies? I ask the question but I do not know the answer.

How does the reduction in our material power affect the future of the Commonwealth? Our power to protect our partners and dependents is clearly less than it was. But the argument cuts both ways. New members of the Commonwealth such as Ghana and the British West Indies may prefer a partnership where none of the partners has too preponderant a share of power. The United Kingdom is still *primus inter pares*; in future it may be wise to stress the parity rather than the primacy.



out of life' is a familiar enough fact for the layman, and when was it different? It is true too that 'church work' has, for the layman, to compete with the affairs of 'the family, further education, the union sport', etc. But that is not peculiar to 'the factory hand'; it has been true of the lot of almost all laymen at all times. It was even truer in a pre-industrial era than it is today. Was Ecclesiasticus xxxviii, 25-30 written after the coming of modern industrial shift-work? And what is it but describing *precisely* that situation which seems to strike Symanowski with surprise?"

### Writing History

When I was outside the Church I started writing a book about Russian history. The book is now at last finished and is to be published in a few weeks.\* Does the fact that an author of a history book becomes a Christian while he is writing it make any difference to the book? The answer to that question can only be discovered from an examination of concrete examples, of which I am one. My object was to present a sketch of the whole of Russian history in one volume in such a way that the past would be seen to illuminate the present. The plan of the book was drawn up when I was an unbeliever and I have not changed it but the execution has been considerably different from what I intended.

When I began to write I wanted my book to glow with a "hard gemlike flame". And I was, I think, a little more ready than I am now to accept schematic and epigrammatic descriptions of the link between distant events. If I had carried out my original intention of finishing the book within three years or so it would have been short, dry and sparkling. But in fact it has taken much longer than I intended and as time has gone on I have found an ever-growing sympathy with all the various sorts and conditions of men who have made Russia what she is and are making her what she will be. And every fresh touch of imaginative sympathy meant an extra phrase or a paragraph till the book has grown to more than 300 pages instead of the 200 which I intended.

I do not feel less sympathy for the revolutionaries than I did but I feel the tragedy of their failure far more keenly and I see it more sharply. When I started to write I was in danger of writing a bureaucrat's history, an account of the problems of rulers which would have treated the ruled as the passive objects of the acts of Tsars and commissars and the pressure of impersonal forces. It now seems to me that one of the chief aims of an historian should be

\* *Russia in the Making*. (Allen & Unwin, about 25s.)

to have imaginative sympathy with the real predicament of as many of the participants as he can encompass. When I sat down to write a page of this book I used to pray that I might be helped to forget no one, neither rulers nor ruled, neither country people nor town people, neither rich nor poor, neither learned nor simple, neither Christians nor unbelievers, neither grown-ups nor children. Of course I did not succeed very well, but I hardly think that I should even have tried if I had not become a Christian.

J. W. L.

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## The Political Outlook

DANIEL JENKINS

The curious twilight which has surrounded the discussion of public issues in Britain since the war shows few signs of lifting. It is true that the Suez crisis has precipitated more heated political argument than we have known for a long time, and this has been reflected in the increased interest displayed in the recent spate of by-elections. On the other hand, no new groups seem to be emerging with a fresh approach to the problems of society and there are few prophetic voices being raised in the land. That internal politics should be dull is not, of course, necessarily unhealthy, especially in a time of great international danger. Yet serious issues which ought to be faced are being persistently ignored, and our dullness bears the marks of weary apathy as much as it does those of quiet and contented efficiency.

Nothing is easier than to blame the politicians for this, but that would be unfair. They may share to some extent in the general malaise, but they are at least engaged in politics, and their leaders have been carrying very heavy burdens for years. In fact, they have a legitimate complaint not only against the general public, who will not stir a step away from their TV sets to attend a political meeting, but also against what used to be called the educated public. It is members of the educated public rather than politicians themselves who are chiefly instrumental in creating the currency of political discussion and in defining the terms of long-range political action. Never did we need clearer ideas than we do today of what constitutes freedom and equality and incentive and enterprise in political terms and never did we more urgently need a great public debate about Britain's future role in the world. The political energies



of those who might be presumed to take a lead in such discussions up and down the land, however, appear to be exhausted in efforts to obtain salary increases through their professional associations.

The energies of theologians may not be much absorbed in those particular pursuits but they have little cause to congratulate themselves over the way in which they try to fulfil their political responsibilities. Theologians do well to realise that their chief contribution to politics should normally be on the level of thought. This makes the reproach that it is our thinking which is our weakest point in modern British politics all the graver. There can rarely have been a time when there have been more "men of good will" in Parliament than there are today and, despite popular notions to the contrary, there have not been many times when there have been more devoted and thoughtful Christian men in positions of great political responsibility. That the contribution of distinctively Christian thought to political policy and action has been so insignificant in the post-war world is a sad reflection on the leadership of the churches.

I believe that the time has come for a fresh stirring of our Christian consciences in this matter. I spoke earlier of the decline of the educated public. There are many signs that the younger members of the educated public are much more concerned to make an active Christian profession than their fathers were. Churchgoing and an interest in theological matters are widespread in the universities. So far, they have shown little sign of being related to a Christian concern for public issues. Surely, the need to make that relation much closer is overdue.

One of the chief ways in which that relation needs to be made is in regard to the way in which Christian people should hold allegiance to political parties. If it is possible, as I believe it is, to be a Christian and a Conservative or a Christian and a Socialist, Conservatism and Socialism must be patient of evaluation from a Christian point of view. I called attention to the need for such evaluation in a paper which was printed in *The Frontier* for October 1952. Have we made much progress in this respect recently? It cannot be said that there is much evidence of it.

Conservatives are notoriously inarticulate and they would probably regard a piecemeal and empirical approach to the problems of society as justifiable. They encourage a healthy realism concerning what can and cannot be done by legislation. They leave to their opponents naive beliefs in the omnipotence of politics. They do not

regard change as an end in itself and always strive to ensure that inevitable changes are accomplished without undue violence to existing institutions. All this is admirable but, if it is not to become a hindrance, it needs a vigilant and critical intelligence to apply it in a situation where great and far-reaching changes are inevitably taking place. A Conservative Party without a clear grasp of its own principles and with the piecemeal and empirical approach of which we have spoken is at the mercy of any strong pressure group within its ranks.

I have no right to suggest that the present Conservative Party is in this position but two recent actions taken by the Conservative Government indicate a dangerous confusion of mind on its part. One is the introduction of commercial television, the other is that of Premium Bonds. The point I wish to bring out here is not that these are good or that they are bad. I happen to think that they are both very bad, but in this context that is irrelevant. What should surely be obvious is that they are both very unconservative actions.

The B.B.C. is, it is true, a public corporation holding a monopoly of a very unusual kind. The fact that it is public and a monopoly is not necessarily something which should earn the disapproval of Conservatives. Conservatives have, in the past, sought to justify monopolies of various kinds, especially monopolies of social and political power. But even though the B.B.C. is a public corporation and a kind of monopoly, it is pre-eminently an institution to which a conservative heart might be expected to warm. Here was the new and potentially revolutionary development of broadcasting fitted with marvellous snugness into the British way of life. With amazing speed it had developed a tradition. It combined an appeal to the masses with an attempt to elevate them. It paid its respects to self-conscious culture and at the same time was careful to make its main programme middle-brow and middle-class. It had even had time to develop that slight stuffiness in dealing with public persons and formal occasions which is so particularly reassuring to the conservative mentality. What more reasonable than that it should be given every encouragement to perform the same miracle with the even more potentially unsettling influence of television? Yet, unaccountably, it is a Conservative Government which stabs the B.B.C. in the back. And in justification they use arguments which would disgrace the naivest radical. "We must trust the good taste of the great British public." "British advertising men are not like



Americans." "We have a free Press, so why should we not have free broadcasting?"

This is the kind of situation where one hopes that all that has happened is that the Conservative Government, hard pressed by international difficulties, found it necessary to capitulate before what was a particularly well-organised and single-minded pressure group. Inglorious compromise, like corruption, is a frequent enough political aberration and can be redeemed. But if the Conservative Government sincerely believe that the introduction of commercial television is good conservatism, the confusion of mind in the party is alarming indeed.

The case of Premium Bonds is slightly different. After all, an aristocratic prejudice in favour of laying wagers still lingers on faintly in some sections of society, like senior common rooms, which might persuade a few that to organise a lottery was a conservative thing to do. But surely, this mean-spirited "welfare state" lottery, where even the virtue of risking a loss is denied the participant, would be regarded by a gambler of even remotely aristocratic spirit as contemptible. The more authentically conservative objection, however, would be that it gives the dignity of the State's encouragement to the desire to get something for nothing with complete irresponsibility and at the expense of one's neighbour which Conservatives rightly regard as one of the chief sources of our national weakness at present. It is hard to think of a more nicely calculated attack on that "credit", which is a moral quality, on which the great British tradition of financial stability has been built up. Certain Christian groups have, admittedly, confused the issue about Premium Bonds by invoking a dubious Christian prohibition of gambling, but I should have thought that what they have said about Premium Bonds, although not Christianity, is certainly authentic Conservatism. To the outsider, it looks as though the Conservative practice of looking kindly on short-term ameliorative measures has blinded them to the larger issues of conservative principle.

ITV and Premium Bonds might be charitably dismissed as slight lapses if there were signs in other directions of the vigorous assertion of a truly conservative outlook. But there are very few of such signs. Most of the attempts which are being made to re-state a conservative philosophy today are bookish and irrelevant, idealising the past and refusing honestly to face the problems and opportunities of the present or to define the pattern of the future. A big book about



conservatism has recently appeared, Russell Kirk's *The Conservative Mind* (Faber & Faber, 30s.). It makes interesting reading, and it must be borne in mind that it is written by an American, but it is depressing in its only too characteristic failure to see that the greatest enemy of true Conservatism is not "democracy" but big business in alliance with the State, and in its peevish inability to see any virtue in radicalism. Few attempts are made to show how it is possible for a party largely composed of representatives of business interests to be a truly Conservative party. The result is that, on conservative principles, much modern Conservative politics deserve to fail. When one thinks of the numerous excellent and intelligent leaders which the British Conservative Party possess at present, far more than they have had for a long time, it is hard to believe that the situation need be as bad as it is. The traditional enemies of enlightened conservatism, intellectual sloth and complacency, are evidently busily at work once more. It is regrettable that the theologians of the most typically conservative of all British institutions, the Church of England, appear to make so little effort to help the Conservative Party.

I have devoted most attention to the Conservative Party chiefly because they are in power and, therefore, provide the easiest target. But it has also to be acknowledged that the situation is little more cheerful in the Labour Party. The *New Fabian Essays*, which appeared a few years ago, were an encouraging portent because they gave evidence of a new determination on the part of Socialist leaders to insist on the *personal* character of the democracy in which they believed and of a new recognition that economic questions are not the only questions of importance in modern society. Also, Socialist politicians are showing a commendable tendency to use their freedom from the cares of office to write books which are more than memoirs and collections of speeches. John Strachey's *Contemporary Capitalism* (Gollancz, 25s.) and Anthony Crosland's *The Future of Socialism* (Cape, 42s.) are examples of this.

The results of this re-thinking as they have appeared so far in Labour policy, however, have been disappointing. The recent Party documents on equality and personal freedom are particularly free from the self-criticism which was such an encouraging feature of the *New Fabian Essays*. They give no sign that the Party has learnt anything of significance from recent experience about the vast problems in relation to freedom and equality which are raised by modern legislative attempts to establish them.

Churchmen have a good deal to reproach themselves with in this matter. They have made little response to the new stirring within the Labour Party. They have neither given much attention to the question of the conditions to be observed in having a socialist society which avoids totalitarianism nor have they done much to foster and direct the social idealism which has been the saving grace of Socialism in the past.

Much work still needs to be done, therefore, in trying to re-define the functions of the two main political parties. But the future of the party system itself is one which must increasingly occupy public attention. This is an issue which lends itself to general public discussion outside the framework of party life because, in the nature of the case, the leaders of the two major existing parties are not likely to raise it. I do not subscribe to the view that party politics as such are evil. They are a necessity of responsible democracy. Nor do I believe that there is anything peculiarly unclean about the way party politics are conducted in this country today. But the major parties are so evenly poised in relation to each other and independent opinion is so lacking in vigour and the electorate is so passive, that the pressure towards timidity and conformism in politics is particularly strong. It is hard for any point of view other than that which serves the interests of the large pressure groups behind the major parties to obtain adequate political expression today. This should give Christian people a more sympathetic attitude to the situation of the virtually disfranchised Liberal interest in this country than they frequently display, even when they belong to the disfranchised group.

The Christian Frontier Council hopes to do as much as its very limited resources allow to stimulate the free discussion of the ideas underlying the formulations of political policy. We hope to be able to report the results of some of these discussions to readers of the CHRISTIAN NEWS-LETTER from time to time. This may seem a very unadventurous enterprise to those who think of Christian activity in politics chiefly in terms of launching crusades. Certainly, it is far from being all that is required of Christians in the political realm but it is an essential part, and our political life is already beginning to show clear signs of the consequences of its neglect. The major parties today are in search of their future. We shall deserve to influence the shape of that future only if we submit ourselves to the discipline of careful, sustained and self-critical thought about it.



# The Christian Frontier Council and the Christian News-Letter

## Some Important Changes

We are very glad to inform our readers that the Reverend Professor Daniel Jenkins has been appointed chief executive officer of the Christian Frontier Council in succession to Dr. Vidler who, as readers will know, is the new Dean of King's College, Cambridge. Daniel Jenkins is an old friend, having been a member of the Christian Frontier Council's staff in Dr. J. H. Oldham's time from 1945-1948. He will be remembered as a contributor to the CHRISTIAN NEWS-LETTER in its original form and the editor of *The Doctor's Profession*. He is now Minister to the King's Weigh House Congregational Church, a post which fits admirably with his work for the Christian Frontier Council. Daniel Jenkins is also a visiting Professor of Theology in the University of Chicago, which normally involves his residence in Chicago from October to December.

From the beginning of next year, the publication of the Christian Frontier Council's organ will take a new form. For this purpose the Christian Frontier Council is joining forces with the Survey Application Trust whose Chairman is Sir Kenneth Grubb, who has long been a member of the Christian Frontier Council. The joint organ of the two bodies will be called *Frontier*, it will appear quarterly in January, April, July and October, its editor will be John Lawrence and it will contain everything that the present CHRISTIAN NEWS-LETTER contains plus a number of new features. It will contain more pages than the CHRISTIAN NEWS-LETTER but will cost slightly less (10s. p.a. normal rate; reduced rates for students and missionaries). The ampler resources of the Survey Application Trust will make it possible to give our readers better service in many ways.

Sir Kenneth Grubb will be a regular contributor and chairman of the Board of Management. Mollie Hicks, at present Associate Editor of *World Dominion*, the organ of the Survey Application Trust, and Mark Gibbs will be members of the editorial team.

The Survey Application Trust, often known as the World Dominion Press, is a small Trust founded in 1924 with a double objective. It seeks to study and promote the principles of self-support, self-government and self-propagation by the newer churches overseas. It is concerned to describe and stimulate the extension of the Gospel

to those areas, geographical or social, where it is not effectively known or applied. The article by Sir Kenneth Grubb on Indonesia in this issue of the CHRISTIAN NEWS-LETTER is a concrete example of the Survey Application Trust's range of interest. This type of material will be a regular feature of *Frontier*.

Sir Kenneth Grubb is among other things the Chairman of the Churches' Commission on International Affairs and President of the Church Missionary Society. So a great deal of raw material for news comes into his office; hitherto it has not been possible to make full use of this but *Frontier* will use this material for an expanded *Frontier Chronicle*.

Sir Kenneth Grubb and John Lawrence are old friends and have collaborated on many projects. Their association began during the war when Kenneth Grubb was Controller of Overseas Publicity at the Ministry of Information and John Lawrence was British Press Attaché in the Soviet Union.

Subscriptions to the CHRISTIAN NEWS-LETTER will be credited automatically to *Frontier* unless otherwise requested.

## The Next Frontier Luncheon

Dr. Denis Martin, the speaker at the next Frontier Luncheon, has chosen for his subject the topical question of "Psychiatry and the Healing Ministry of the Church". Dr. Martin, who is Consultant Psychiatrist and Deputy Physician Superintendent at Claybury Hospital, Woodford Bridge, brings wide experience to his task. He writes: "Psychiatrically I am a product of the Maudsley Hospital . . . I am not an adherent to any school of psychology, although Jung has helped me a great deal". Dr. Martin is a member of the Psychiatry Group of the Christian Frontier Council.

The Chair will be taken by Professor William Paton of the Royal College of Surgeons.

The Luncheon will take place at 12.45 p.m. on Thursday, 30th May, at Student Movement House, 103 Gower Street, London, W.C.1.



# New Atomic Weapons— can they bring hope?

ALAN BOOTH

Since Hiroshima, a kind of bewildered paralysis, increasing with every new enlargement of the megaton nuclear weapon, has gripped the human mind. What kind of international security is this which hangs on the threat of universal suicide? Can human life be lived in a world kept going only by the technique of "brinkmanship"? Does this technique in fact lose its potency if it becomes clear that one side will always give way rather than step over the ultimate brink? The dilemma is posed that either military power can no longer be exerted to the limit by a liberal state as a factor in preserving world order, which means that humanity must bow to the rule of the most ruthless bidder; or that the race for more swift, deadly and accurate means of delivering megaton warheads must be pursued breathlessly to the end, with all the economic and social consequences detrimental to the life of the world which these weapons are meant to defend. The reactions of different nations to this dilemma are plain to see: the size of President Eisenhower's new Defence Budget; the British search for a new Defence pattern within her means; India's pursuit of the ideal of removing military power as a major factor in settling disputes.

At the Defence Conference in Brighton called by a small committee last January, a number of responsible men from all three Services in Britain and the Commonwealth, knowledgeable military commentators and politicians from Great Britain and the United States, churchmen and university men, believed that the technical development of atomic weapons made a re-appraisal of the situation worthwhile. And anything that reactivates the human spirit so that men fret about binding the awful giant they have created is clear gain. Some questioned whether it was in order that churchmen, members of an ecumenical family which bestrides the iron curtain, and the boundaries between the Western world and neutralist Asia should be associated with an enterprise which might simply appear as an attempt by the Western world to find military methods of preserving its power at a cheaper price. But it would be grossly unfair to the Conference to define its objectives thus. The fact is that America and Britain are two of the three powers who possess the means to

threaten human life on this planet. It is not practical politics to conceive of them abdicating their power in the world. The real question is to find the means of exerting that power which would minimise the risk of provoking a global holocaust, and to pursue policies which are linked to the enlargement of order and justice in human affairs.

The Conference was concerned with Defence policy. It only dealt with larger political questions in so far as certain schemes of defence may be incompatible with the life of a society which is worth defending. The two new factors which promoted the calling of the Conference are the recent development of smaller atomic weapons and the clear evidence that America and Britain are beginning to base military planning on the use of these new weapons.

Their precise nature is secret but it can be said that the atomic warheads now available are on the one hand monstrously powerful (the 60 megaton bomb now available in U.S.A. could at one blow, if strategically placed, threaten all life in the British Isles), and on the other hand are capable of less general damage than the Hiroshima bomb. These latter, for instance, can be used without producing the widespread radio-active fall-out associated with earlier weapons. It is possible to conceive their use against precise military targets "in the field" rather than as weapons of total war against cities and civilians. Two consequences follow. With these weapons it is possible to pursue limited political objectives, such as the cessation of military aggression rather than unconditional surrender, and so bring the exertion of military power under the control of a rational policy—"we arm to parley". Further, a means is suggested of holding the line against totalitarian aggression which is within the compass of the free world. But this takes us to the second new factor—the evidence that, without much public discussion or awareness, the two Western "atomic" powers are in fact basing their plans on these weapons.

It is not hard to see why. The frontiers of the Communist world stretch immensely from Northern Norway through Europe and the Middle East to the China coast. Interior lines and the opportunity of surprise possessed by authoritarian governments put the West at a great disadvantage in resisting any outward pressure from the Sino-Soviet bloc. Suez has shown Western public opinion highly critical of unprepared commitment to military initiative. The doctrine of "massive retaliation at a point of our own choosing" was



an attempt to mend this weakness, but it runs the danger of turning every local war into a global and final one. Is there not now a new possibility of establishing a reasonable balance of power all round the sensitive frontiers by using highly mobile forces equipped with tactical atomic weapons? The idea appeals to the West, which can never match the massive "conventional" armies of their opponents. It might relieve the West from having to rely, or to pretend to rely, on Hydrogen-bomb retaliation.

If this is the line of Western military thinking, it raises questions for us all. Would military operations which involve even "small" atomic weapons ever remain restricted? The Russians have already announced that they would not. Is that bluff? Would open announcement of accepted limitations on weapons and targets help? Are there ways of preventing the chain reaction from local conflict to total mutual destruction? Even the "small" atomic weapon will be awe-inspiring in its effect. On whose landscape does the West propose to use it? Should not public opinion have a better opportunity than it has yet had of evaluating the possible consequences of action proposed to be taken on its behalf? Above all, any conceivable use of the new weapons, if it is to be kept within acceptable limits, must be under the most rigid political rather than military control so that the weapons serve a policy of strictly limited objectives rather than total victory at any price. Are we sure that this power of control exists?

On the other hand there are positive possibilities. The value of the new weapons lies in their existence rather than in their use. So long as the West is forced to choose between resort to aggression with conventional forces—where it is at a grave disadvantage—and the Hydrogen-bomb which is out of all proportion to the objective sought there is always the danger of fatal miscalculation in the game of bluff. The existence of effective but far less drastic atomic weapons may tend to stability, and the securing of time for present hostilities to be reduced in other ways. Moreover it may so reduce reliance on the H-bomb that the prospect of its being banned altogether begins to come over the horizon.

Why should the Church engage itself in this grim matter? The question suggests that there is some way of contracting out of the situation in which we are all living whether we care to think about it or not—and of course no such possibility exists. Further, the Church is specially involved in the persons of its members in defence

and service establishments, in government departments and research stations who carry in our name a vast burden of responsibility. We owe it to our friends to share that burden intelligently. Again, it is not as though the Church was entering this area for the first time. We pronounce with some freedom on atomic tests or policies for peace. There is no excuse for doing so in careless neglect of the technical realities of the situation. All these factors can be summed up by saying that humanity has a right to expect from the Church a realistic concern for its welfare within the terrible limits of human sin, in which the Christians know themselves to have a share.

But that the Church's concern may remain an evangelical concern, it is necessary that the Church be even more alive to another Kingdom than the kingdoms of this world. It should be busier about its missionary task and should patently exhibit before men a new community which is not bounded by the limits of nation, race or culture—a Church which is as troubled by the fate of Middle East missions as by Middle East oil, and which judges the Suez crisis more in the context of our solidarity with the churches of Asia, America and Europe than of the lion's capacity to roar or keep its tail on. Lacking such perspective, the involvement in debates on defence policy could be a fascinating occupation, but also a betrayal of our calling.

It is in becoming aware of the actual decisions placed before us in history and in the taking of them that we manifest or deny our obedience to God.

### PRAYER IN A BUSY LIFE

We intend to publish in the coming months a number of contributions on the need of busy people for a rhythm of prayer that can be practised in the rush of twentieth-century city life. As a start we give below a passage from *A Pocket Book for Christians* (S.C.M. Press, 1s. paper cover, 2s. 6d. cloth boards).

"What will the Holy Spirit lead you to? Some acts, perhaps, of worship, penitence, and love, or maybe only one, repeated, pondered on; prayer for the other people in the bus and in the streets, for those whom you have left at home, and those whom you are going to meet elsewhere. At work itself there are at least some moments when you can shoot a dart of prayer at God. Or it may be that you will hurl only a wordless SOS at Him in some particular need, when an irritating customer or fellow-worker strains your charity, perhaps, or when some decision must be made. Or perhaps you will just mentally look up at Him from time to time, renewing your intention to do everything according to His will. On the way home you will be tired; perhaps God will lead you just to look at some great mystery, and rest in it. In any case you must not strain, or try to use words all the time. When your thoughts wander, don't get in a fuss; pull back the compass-needle gently to its Pole. God is our Father, not our slave-driver; it is the devil who whips us into flaps."



# A Moslem Country with a Growing Church

KENNETH GRUBB

A chain of 3,000 islands runs like a giant causeway from Asia to Australia. These are the islands of the Netherlands Indies, or Dutch East Indies of yesterday, the Indonesian Republic of today. Over a thousand of them are inhabited by some eighty million people. They lie sparkling in the sunny southern seas, the unplumbed, salt, estranging seas of yesterday, crossed today in a few hours. To them our forefathers looked for the precious spices which made the tasteless diets of northern Europe tolerable to the palate. Today they present one of the most fascinating scenes in Asia, and when I was recently in Jakarta I joined as a guest of the Government with many others celebrating the tenth anniversary of Indonesia's independence.

The struggle for independence was very bitter and most of us know the broad outline of it. After the Japanese came the British troops, after the British the Dutch, after the Dutch had gone officially, they came back in the form of Westermarck and other counter-revolutionary movements. Gradually the Republican régime established its authority, but only at the expense of firm centralisation in Java, coupled with the turning of several blind eyes, if one may so speak, to local separatist movements which exist to this day both in Sumatra and the Celebes. But the term "separatist" is perhaps too strong. These local chieftains aspire to an authority which will run locally; they may compromise nationally. This is one of the issues long latent which have come to the fore in President Sukarno's recent troubles.

It is astonishing that the Republic was held together at all, and it is a testimony to the strength of modern nationalism. It is the more surprising when it is realised what a tragic lack of leadership has existed. The names of Sukarno and Hatta, natural revolutionary leaders, although widely differing in temperament, are well known. But the Dutch went very warily in the matter of higher education. The result in lack of leaders is seen everywhere today. In the Treasury and the Civil Service it is conspicuous. In the professions such as medicine, industry, modern agriculture, education, law, indeed all those offices which are needed in a progressive community, it is equally noticeable. Indonesia is a rich territory, but in industry

and commerce there is the same lack of trained aptitude, made the more conspicuous through the extent to which commerce is dominated by the Chinese minority in Java with the consequent community jealousies.

The geography of the Republic is decisive. It would be hard enough to govern the people democratically if they were concentrated in a single area; in fact, they are scattered over some two to three thousand miles. Federalism, which is undoubtedly best suited, has been damned because the Dutch tried it on as a means to continue their control. The present system suits no one, the Central Government holds more authority than it can manage, while the islands demand more autonomy than they can get. In the face of all this it is surprising that the Republic has made the progress that it has and has attained some cohesion, even if it is only today that it has got down to the serious work of making a permanent Constitution.

### **Weak and Suspicious**

Indonesia is weak, but able to subsist precisely because it is satisfied with subsistence. A state of affairs which would be regarded as shocking and might well be fatal in a more highly organised economy, is taken for granted. Foreign visitors nod their heads gravely and avow that they cannot understand how a State which can tolerate so much bribery, corruption and inefficiency can continue. But such a society can tolerate all this and more, up to the point of exasperation.

Indonesia is also an extremely suspicious country. It has refused international aid under certain United Nations schemes, although desperately needing it, simply because it fears those who bring gifts. It is a member of the Colombo Plan, and in S.E. Asia the Colombo Plan does seem to be more of a community of aid than some of the United Nations schemes. Although Indonesia does accept the co-operation of technicians, it has been extremely "cagey" in admitting them. A further and more serious consequence of this strange background is the unhealthy tendency to blame everyone else for what is wrong; it is the world that is out of step, not Indonesia. It was characteristic, at the Suez crisis, that from this distant country, weighed down by more problems than almost any other, thousands of young people were ready to rush in and help, if anyone in Java could have been found capable of steering a big ship to take them there.

It is not hard to make the same observations about Indonesia's

foreign policy. Generally this seems to consist in an attempt to maintain an uneasy balance or neutrality, rather on the model of India, but without the resources of leadership that India commands. The elements in this delicate balance are the claims of Islam on Indonesia as primarily an Islamic Republic, the impressiveness of the Communist achievement in Asia, the desire, notwithstanding, not to be absorbed into the Communist world, the wish to maintain some relationship with the West, and at the same time to be vigorous and vocal in the fight against "Colonialism". It was quite appropriate that the Afro-Asian Conference should meet at Bandung. It is the kind of place and the sort of atmosphere in which large claims can be made on small grounds, and high intents based upon slight powers.

Similarly, it is characteristic that the main international worry of the Republic is the future of Dutch New Guinea or Irian. To this subject President Sukarno devoted about half of his general review of the state of the Republic on its tenth anniversary. West New Guinea was excluded from the settlement between the Indonesians and the Dutch, but Indonesia now claims it for her own. The Dutch maintain, and rightly, that it belongs to a different world, the world of Melanesian culture, and it would in any case be better considered as a part of a plan for New Guinea as a whole. The dispute has been more than once to the United Nations, but there matters stand. Whatever be the merits of the Indonesian claim, it would be better for the Republic to concentrate for the time being on controlling and developing its recognised territories.

Islam is the dominant religion. The fifty million people of Java are, broadly speaking, Moslems. Islam has also penetrated through the islands to the east, at any rate as far as the Celebes. Beyond that, in the outer islands, in the Moluccas, in Timor and indeed to the north of Java in Kalimantan (Borneo), many are still in the animistic stage, but there are pockets of Islam and Christianity.

There must be about three million Christians in the Indonesian Republic, of whom two million are Protestant and one million Roman Catholic, about half the latter being in the island of Flores, formerly under the Portuguese. The remarkable Protestant Church was built up largely through the work of Dutch missionaries, and partly through that of German. There were many hundreds of them, but as the result of the political circumstances there are only a few Dutch still left in the Republic; indeed, of the older missions, there cannot be more than fifty missionaries in all the islands, although there has



been an influx of newer and recent missions, partly in Kalimantan, partly in Java, and elsewhere. Briefly, the characteristics of this movement are the following:

In the strategy of the Christian Mission, Java is unique, since there exists there a Church of some ninety thousand members, converts from Islam. This is the work of several generations, but it is nevertheless a remarkable achievement, and one that is not paralleled elsewhere in the Moslem world. Thus the Malay people of the Federation of Malaya, lying immediately to the east and north of Sumatra, are in a religious sense almost entirely resistant to any outside penetration. There have been attempts to start missions among them and no progress at all has been achieved, partly, but by no means wholly, owing to political difficulties. Yet Islam absorbed these people just about the same time as it did the Javanese. What is the reason? No one yet has given a conclusive answer.

### **Church of the Indies**

Perhaps the most important single fact in the growth of Christianity in the Republic is the existence of the "Protestant Church, or Church of the Indies", which, under the Dutch, was the old state Church. In the main this consists of three large bodies. The first is the Church of Minahasa, on the tip end of the north-east of Celebes; more than 650,000 of the people of Celebes are Protestant Christians. The second is the Church of the Moluccas, of over 300,000 members, scattered over a land-water area as extensive as the Philippine Islands. The third is the Church of Timor, with nearly 300,000 members, said to be growing at the rate of some 10,000 a year, although there are only a few missionaries in the island.

Another remarkable fact about the Christian expansion in the Indonesian Republic is the existence of other large Churches, the result of missions which are apart from the Church of the Indies. Of these, the best-known is the Batak Church of Sumatra. The Bataks led off in 1834 by eating the missionaries sent to them, but today over 600,000 of them have embraced the Christian faith. They are a vigorous and able people and have found their way into many positions of influence in the leadership of the Republic. The movement is so extensive that it is impossible to classify all the Churches; perhaps it is sufficient here to refer to the Church that exists among the people of Chinese origin in Java.

I can only refer to a few of the weaknesses of this great Christian movement. The first is that these growing and populous Christian

communities exist largely in the outer islands, on the periphery of the Republic. Numerically they are weaker in Java. Hence the Churches have little knowledge of how to influence the social and political questions of their own country. The smaller Roman Catholic community usually votes pretty solid for its own party in Congress. The Protestants, although there is a Protestant party, dissipate their votes. On the other hand, one of the most successful politicians in successive Indonesian Cabinets, and a man well recognised for the value of his counsel to all, as well as serving at present on the Constituent Commission of the Republic, is Dr. Leimena, a well-known Protestant lay leader.

Secondly, the Protestant Church has been too obviously affiliated with the West. This was inevitable because of its Dutch connections. The fact has had important implications for the mission of the Christian Church in the Republic. Thus in the south Moluccas where there are large Christian communities, there has been much resentment against the dominance of a Moslem Java Government, and much fighting has resulted of a community-conscious kind.

Finally, the policy of Western missions towards this growing Christian movement is undermined and in many respects unsatisfactory. This is largely because one cannot speak in terms of one policy for Western missions; they differ in their policies. But the age of splinter missions does pose many problems which did not arise when the main impulse came from the Dutch and German missions. Thus it is pathetic to hear these words from the Secretary of the Indonesian Council of Churches, "Tell the people in America we knew nothing about denominationalism until American missions began arriving after we had gained our independence". And another local Christian leader asks, "Have you no Christians in America who love the Church? Can you only send workers who are intent upon dividing what we have so laboriously created over the years?" It is not that the responsible leaders of the Indonesian Churches have allowed an excessive nationalism to dominate their outlook, or that they have failed to realise that the Church is an ecumenical fellowship, but they do not want to be overwhelmed, they want to be themselves in Christ, and they want to be assisted to face their own challenges, not to have them faced for them. As one Church leader has recently said, "If Western aid should be the occasion for our Churches to slacken in their responsibilities, then we must not accept the Western aid".

*"George Fogaras" is the pseudonym of an Hungarian who was very near the centre of events in Hungary throughout the Revolution. He is now outside Hungary.*

## An Answer To Professor J. L. Hromadka

"GEORGE FOGARAS"

Professor Hromadka has recently published an article on the events in Hungary in the official information service of the Protestant Churches in Czechoslovakia (Special Issue—December 1956).

Professor Hromadka states that it is very difficult to get a clear picture of the Hungarian events and of the present situation in Hungary. This was true when the fighting was taking place, but is it difficult now to see the essential lines clearly? Is it difficult to know whether it was a counter-revolution made by a little group of reactionaries, or the movement of the whole population? Is it difficult to know now, after the long, brave strike and the passive resistance of the whole Hungarian working-class? Is it still difficult to tell whether it was a reactionary movement or not, when the whole world knows that the leading marxist philosopher of our time, George Lukacs, was also involved in the revolution and has been deported together with Imre Nagy, and that all the highly esteemed Communist intellectuals played a major part in it? And was it difficult, especially for Professor Hromadka, to have a clear picture, when his good friend, Ferenc Erdei, Communist Minister of Agriculture and chief curator of the Tisza-district of the Hungarian Reformed Church, was in the "reactionary Government" of Imre Nagy and arrested because of his activity in the revolution?

Professor Hromadka says that though the Hungarian events were originated by the righteous demands of the people, Western reactionary forces were already present at the beginning of the revolution, and with the encouragement and help of these forces, it very soon became a counter-revolution; it was not the fight of Hungarians for liberty; the Western powers sent *arms* to the reactionary elements and they made a terrible counter-revolution.

Every Communist article about Hungary begins with this statement, but it is easy to prove that it is not true. Ask a Hungarian freedom fighter about the Western arms. Sometimes it would be better not



to hear the answer. . . . During the revolution and the war against the Russians, there were very few Hungarians who really wished for Western military aid, but now that everything is lost, many people think—in utter despair—that it would have been better if they had received help from the West.

Did not Professor Hromadka think that if the Russians had found even one Western gun or machine-pistol, they would have shown it to the whole world?

Professor Hromadka says that the Hungarian fight for freedom was clearly a counter-revolution. I can answer this very simply with two bitter jokes made by the workers after the defeat, when they heard that their movement was called a counter-revolution:

Report: "In the traditionally aristocratic district of Csepel Island, the fight is still going on. The whole town is silent, but the aristocrats, capitalists, feudal lords and other reactionary elements of Csepel are still fighting against the troops of the workers, who are kindly supported by our great Russian friends." (Csepel Island is the greatest factory district of Hungary and was always called "red Csepel.")

The second: A Hungarian worker says, "I never knew there were in Hungary so many—nine million—aristocrats and reactionaries, and only some thousand workers. Now I really understand why the Russians had to come and support these few good people against nine million wretched counter-revolutionaries."

According to Professor Hromadka even those Hungarians who had some righteous criticism of Communism and really wanted to reform some things, now approve the Russian intervention of the 4th November.

### **"No More Communism!"**

During the days of the revolution and the free days following, most of the Communists tore up their membership books and said: "Never again Communism". Nevertheless, some faithful and earnest Communists said: "Now we shall build up in freedom a new and good, small but strong Communist Party". But on the morning of the second Russian attack, on 4th November, they also tore up their membership books and went to fight on the barricades. I do not know who these people are who justified the Russian intervention to Professor Hromadka, but it must have been difficult to find them. . . .

When referring to the revolution, the article often speaks of "nationalism" and "chauvinism". We have to ask: is it chauvinism and nationalism if a country wants to be free, to abolish the red stars from the statues and buildings, the signs of Russian occupation, and use its national emblem instead of the Russian one? Is it nationalism

if a country does not want to give all its resources (uranium, oil, bauxite, etc.) and products to the Russian empire? The Hungarians had not plotted anything against their neighbours as Professor Hromadka seems to think. They knew that the neighbouring countries were suffering under oppression in the same way. If they felt some resentment, it was because these countries remained silent, and their Governments condemned the revolution.

Now comes perhaps the most difficult point: Professor Hromadka writes: "The Hungarian country was witness to terrible counter-revolutionary passions, killing and pogroms of thousands and ten thousands, not only of Communists but also of Jews and other citizens". He seems to forget that the most horrible things were committed by the wild and merciless Russian troops. Budapest is near to Prague. Why didn't he pay a visit to Budapest before writing the article? He would have seen the terrible ruins in the streets, the bombed hospitals, etc., and the ten thousands of slaughtered civilians, men and women, boys and girls, old people and children, still lying unburied in the courtyards of the cemeteries, at the beginning of December.

It is true that some regrettable events took place in the revolution itself. Professor Hromadka exaggerates because one cannot speak of thousands and ten thousands, nor can one speak of any non-Communists. The people killed by the mob were almost all members of the secret police. Professor Hromadka, who lives in a Communist country, can understand (not justify!) the hatred against these people. Some Communists were killed in the country during the days of fighting and uncertainty, but no one could ever have stopped the outbreak of anger against some especially cruel Communists which had accumulated during twelve years of oppression. But for those who have lived under Communist oppression, it is a miracle that so few cruel events happened. There has been no other revolution in world history relatively so clean in its morals. Professor Hromadka much appreciates the "Great October Revolution of 1917". One only has to compare the two to see at once that a Communist has no right to condemn the Hungarian revolution for its "white terror" and cruelty. Of course, from a Christian standpoint, it is very sad that any cruelties happened; even if they were only a few, they can never be justified by earthly reasoning. Some demonic power manifested itself in the Hungarian revolution too, as the devil is always present in every human action. The question rather is: should not a Christian

condemn the revolution as a matter of principle? In any case, there was a revolution. Nobody planned it; it just happened. Nobody could have demanded that the people of Hungary should remain silent when the secret police and the Russians fired on the unarmed population. The revolution was inevitable, and now one cannot condemn the whole because of some terrible, but peripheral, events.

### Degree of Anti-Semitism

Let us consider the charge of anti-semitism. We must confess that there is a certain degree of anti-semitism in the satellite states. Why? Chiefly because many of the Communist leaders were Jews, and especially in Hungary, almost all of the great Communist leaders—probably with the exception of Imre Nagy and Kadar—were Jews. To mention only a few: Rakosi, Gerö, Hegedus, Revai. Unfortunately—and we cannot say how sorry we are for it—many people identified Communism in a certain measure with the Jews. In spite of this, at least in Budapest, in the centre of the revolution, one could not hear a single anti-semitic voice. Maybe some Jews were persecuted, especially in the country—where organisation took more time—never because they were Jews, but because they were members of the secret police, the AVO. On the other hand, it is well known that many Jews helped to organise the revolution after it started and took a great part in the spiritual movements (for example Petöfi-club) which prepared the way for the revolution; there are many who have been in the different revolutionary councils who are now arrested for having taken part in the fight for freedom.

Professor Hromadka says that emigrés were organising and helping the revolution and giving it the character of a counter-revolution. Maybe some emigrés returned to Hungary in the first days of confusion, but they played no part in the fight for freedom. The freedom fighters were very careful not to mix up with them. The Hungarians felt a certain bitterness against those who had left Hungary during the previous years.

I must deal with the attack of Professor Hromadka against the Western anti-Communist and anti-Soviet propaganda. In some aspects he is right, but he seems entirely to forget the anti-Western Communist propaganda. He would only have the right to speak if he spoke at least as strongly against the Communist propaganda.

There is one more important point. Professor Hromadka writes: 'Whether the Western world and its churches know it or not, the joy about the Hungarian uprising and their anger about the change



of 4th November, 1956, perhaps came more out of anti-Soviet antipathy than from interest in the freedom of the Hungarian people". It is true that there is a deep antipathy in the West against the Soviets, but the greater part of it was caused by the cruelty of the Russians in Hungary, or at any rate the Hungarian events by no means weakened the antipathy. The Hungarians must tell, for they experienced it in several ways, of the deep and true interest the Western world had in their fight for freedom. Perhaps Professor Hromadka—living in a Communist country—is no longer able to realise what a shock it is for Western people to see the denial of the most simple, and in the West, quite natural, human rights.

It is only natural that Professor Hromadka cannot take a different line when speaking of the Church. He is strongly opposed to the statement of the World Council of Churches which considers the events in the Hungarian Protestant churches during the revolution as the opening of a new "great day".

It was a great day because of the changes in the leadership. Professor Hromadka admits that everything was not in order in the churches, but he thinks that the change of Bishops alone does not secure the freedom of the Church. In normal conditions it really does not, but he knows quite well how much depends on Bishops in a Communist régime. If they are changed, and if the congregations are allowed to elect those whom they trust, that means a good deal of freedom. Apart from this he does not seem to know the situation and the events. I must ask again, since he lives close to Hungary and has the opportunity of communicating with its churches, why has he not tried to get a clear view of the situation?

After the revolution had won, a general appeal was made that all the leaders of the Reformed and Lutheran Churches should resign. It was stated that as soon as possible there would be new elections and if the congregations wanted it, all the Bishops and elders could be re-elected. But the resignation clause had to be made because most of them had been appointed forcibly, without the trust and will of the congregations. Professor Hromadka should know that most of them who had time, resigned, and that some did so even before the appeal; he should have read their letters of resignation. The Hungarian refugee ministers and students report that the Bishops and elders all confessed that they could not give the Church the right leadership and felt that they had to retire. It was also decided that until the new elections, substitutes should lead the Church. There

was only one exception—the case of Bishop Ravasz. Some years ago he was forced to resign and his successor has been appointed as Bishop against the will of the Church (there are documents to prove it). So according to the law, Bishop Ravasz was still the Bishop, and the Church needed somebody to be a leader in those very difficult days. Bishop Ravasz did not want to accept, but after a long discussion he declared himself ready to serve the Church, but only for a very short time, until there should be a possibility to make new elections.

In spite of the opinion of Professor Hromadka, the rehabilitation of Bishop Ravasz did not mean “restoration”. He made it quite clear in his message on the radio that Hungary has two great enemies: “restoration” and anarchy. He made this so clear, not only on the radio, but in an article, in all of the discussions, and in his sermons too, that, so far as I know, not even the present Government has accused him of working for a “restoration”. Let me note it here that the Communist Government had often more understanding of the Church and its life (and probably even more so now) than some of the “eastern” church-leaders.

### **Opportunities for Evangelism**

Further, the victory of the revolution was a great day for the Churches because they were given a possibility of starting all the evangelistic activities which had long been prohibited. The great change is this: until the revolution, the Churches could only deal practically with those people who came to the Church—now it can go out and call them.

After all this there remains a very important question, namely: why did Professor Hromadka write this article and in such a way? It could be a very simple answer to say: only because he wanted to show his faithfulness towards the Communist world, or wanted to strengthen his position at home. I must confess that the way he writes points in a certain degree to this answer. But we have to go further. Could it be that he is so naive as to believe all that he has written? I would be happy to accept this solution. But there are newspapers, radios, certain facts known in the whole world. It is impossible that he should not know them. He must, for example, know that it was not a counter-revolution which took place in Hungary, as I have pointed out. Only by thinking of his friends involved in the movement could he come to this conclusion. If he lived far away from Hungary, let us say in India, I could imagine that he

might not know the situation. But he lives next to Hungary, and even in India, people know a good deal of the truth about Hungary.

### Christian Concept of Freedom

Perhaps we can find a hint in his article as to where we should look for the answer. He speaks on the fourth page about the new Socialist concept of freedom and later he condemns the abstract concept of freedom and democracy. Let us compare the Christian and Communist concepts of freedom and we shall see at once the great danger in which a Christian theologian finds himself if he wants to accept both. The Christians believe that real freedom is to recognise the will of God and willingly to obey it. According to marxism, real freedom is to recognise the necessary laws of social development and to obey them willingly. If somebody identifies this concept of freedom with the laws of social development as defined by marxism, he can easily condemn the Hungarian revolution because it was clearly against the Communist laws of development. It wanted freedom for the people to choose its own leaders instead of the single reign of Communists; it wanted freedom for the whole population to choose its own form of government instead of the Communist dictatorship; it wanted neutrality for the country instead of being part of the Eastern Communist bloc, and so on.

Much as I should like to, I cannot find any other answer to the question: why did Professor Hromadka write this particular article? And I must say now at the end that I very much regret sometimes giving a rather hard answer, but it was necessary to say—without any diplomacy—that which I believe to be the truth. I still hope that Professor Hromadka will some time change his mind on certain points.

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### THE LORD'S PRAYER

The third impression of *Paternoster*, a meditation on the Lord's Prayer, first published as a supplement to the CHRISTIAN NEWS-LETTER in January 1941, is available from The Christian Frontier Council, 59 Bryanston Street, Marble Arch, London, W.1. Single copies 3d. each, 2s. per dozen, post free.

*Paternoster* is "an attempt to translate into words of prayer some of the thought which has found expression in the NEWS-LETTER".



## FOUNDATIONS OF UNITY

A summer conference for lay people of all Churches is being organised by Kathleen Bliss and John Lawrence at Dunford College, Midhurst, Sussex, from Saturday, 31st August, to Saturday, 7th September.

The course is intended to help those who attend it to take an active part in furthering Christian Unity in their own localities. Numbers will be limited to twenty.

Dunford College, once the home of Richard Cobden and now kept in the tradition of a country house, rather than a conference centre, by the Education Department of the Y.M.C.A., provides a perfect setting for a course which aims at combining study and prayer with ample leisure for outings, recreations and informal talk. The College has 170 acres of grounds and farmland at the foot of the South Downs and is ten miles from Chichester and fifteen from the sea.

The main ingredients of the course will be:

- (1) Prayer and Bible Study, led by Rupert Bliss, on "The Biblical Foundations of Unity".
- (2) Studies led by Dr. Hugh Martin on "The Christian Way", i.e. our different traditions of prayer, worship and Christian living, exemplified in some of the classics of devotional literature.
- (3) Practical and up-to-date information about the work of the Ecumenical movement; talks by and discussion with J. H. Oldham on "How It All Began"; Janet Lacey on "Inter-Church Aid and Service to Refugees"; Edward Patey on Local Co-operation; Kathleen Bliss on the World Council of Churches.

Films and pictures will be shown and literature will be available. But most important of all is the chance given by a leisurely week for ideas and experience to grow.

Full particulars from the Bursar and Chaplain, the Reverend R. G. Bliss, Dunford College, Midhurst, Sussex, to whom 10s. should be sent as a registration fee. The total cost for the week, including this fee, is £8. Dunford is also open for private holidays 17th-31st August and 7th-27th September. Terms from 8½ gns.—apply Bursar.

# Frontier Chronicle

## Christian Political Education

The West German Federal Republic faces a keen struggle between the Christian Democrats and the Social Democrats for victory in the elections next autumn. It is possible that 1957 may see for the first time an opposition party taking over the government of the Federal Republic, and the spirit in which the election campaign is fought and the results of the poll are accepted may well prove crucial for the future of German democracy.

The "Evangelical Academy" at Iserlohn recently held a conference attended by leading politicians from both major parties, and some repre-

sentatives from smaller groups. Ten points were generally agreed upon, as a basis for a fair election campaign. Among these were: (1) The necessity of accepting the serious intentions and good faith of your political opponents. (2) The party which gains power must not equate itself with the State, but acknowledge the opposition parties as an equally important organ of the State. (3) No party should ask for or accept support during the election from the Church. (4) It should be agreed among the parties that none would claim that their rivals were serving foreign interests.

M. G.

## German Catholics and Ecumenical Studies

Roman Catholics in Paderborn recently opened a special Institute for the comparative study of different Christian confessions. Under its Director, Professor E. Stakemeier, the Institute aims at promoting understanding between different Christian bodies by study of their theological foundations.

Roman Catholics have recently opened three new Catholic Academies in Germany, at Wiesbaden, Freiburg, and Munich. At the opening of the Wiesbaden Academy the Roman Catholic Bishop of Mainz warmly advocated a friendly ex-

change of opinions between the new Academy and the Protestant Academy at Arnoldshain near Frankfurt. A similar gesture of goodwill came from Cardinal Wendel, who opened the Academy in Munich. He hoped for "good and neighbourly relations with the Protestant Academy at Tutzing". He said that "one of the main tasks of the new Catholic Academy is to find freedom in a balance between Christian tolerance and the inevitable intolerance involved in the search for truth."

M. G.

## Refugees Help Refugees

Among the many gifts which the World Council of Churches has received for Hungarian refugees was a sum of 35 dollars from five small Baptist Churches in Hong Kong and Kowloon. About 98 per cent of the donors are refugees from Communist

China living themselves in conditions as bad as any refugees anywhere, but "when they heard of the suffering and distress among the people in Hungary they gave of their own free will to others in greater distress."

M. G.

### A Spiritual Ambulance Service

In Stockholm, the Swedish Lutheran Church now provides a 24-hour-a-day service of spiritual advice by telephone. Originally intended to offer counsel to would-be suicides, it is now increasingly used by people who need urgent advice and assistance. A similar service has recently been opened at the industrial town of Örebro.

The same idea has spread to West Berlin, where the Protestant Order of St. Luke has organised a telephone advice service which has been specially recommended by

Bishop Dibelius. And by dialling Mansion House 9000 anyone in distress in the London area can now obtain similar advice under the Telephone Samaritans Scheme, operated by a team under the Rev. Chad Varah, of St. Stephen's, Walbrook.

Such emergency assistance can be of the greatest value to many desperately lonely and helpless people in our great cities. It should surely be available in other towns than London?

M. G.

### An Ecumenical Parish Magazine

I have been asked to describe a simple experiment in parish life which I am led to believe is unusual in this country. My parish was a village of some 2,500 people, in which there were four branches of the Church at work—Anglican, Baptist, Roman Catholic and Methodist. All of them were represented in the tightly-called "parish magazine". Details of their services were printed in each issue, and copy was accepted from any of the Churches as and when they chose to send it in. At the Festivals the editorial letter was frequently constructed and signed jointly by the clergy of the village. The inset was an Anglican one, but only on one occasion in four years was it contained anything which

could be regarded as plainly inimical to one of the contributing Churches. In this instance the affronted Church accepted the situation magnanimously and no harm was done. "A simple experiment" I have called it, but an experiment which did more than any other single factor to condition the minds of those within the Church to other forms of united effort and to demonstrate to those outside the Church the fundamental unity of Christians and the claim of Christ upon them. But a "simple experiment" it was, too, in the sense that it is capable of being tried in almost any parish in which a similar Church situation obtains.

STUART BLANCH.

### Chaplains and Psychiatrists

It is a sign of the times that the National Association for Mental Health arranged for their national conference on "the Maladjusted Child" on 11th and 12th April to be preceded by a service in Church

House and a mass in Westminster Cathedral. This would have been unthinkable in the atmosphere of a few years ago, when the Christian outlook was highly suspect in psychiatric circles. The N.A.M.H. has indeed



been acutely aware for some time of the folly of failing to recognise that the mentally sick person may also be sick in soul, and as an initial step it has arranged small private conferences between doctors and chaplains to mental hospitals. Lectures were given by experienced psychiatrists on the nature of mental disorder and mental deficiency; on the problems arising from detention in hospital and of community care; of the strains and stresses in the patient's family, etc.

The informal discussions which followed showed how much chaplains desired, and needed, enlightenment on the root causes of a mentally abnormal person's behaviour and on the often puzzling incidents of modern treatment. That the doctors also needed enlightenment, even if they did not consciously desire it, on the ethical aspects of

their patients' problems was also apparent. Even such a commonplace situation as the shattering of the parents' faith, or the break-up of their marriage through the birth of an imbecile child, may be an unfamiliar situation to experts whose experience is mainly institutional, and yet these disasters can often be averted by the right help at the right time. It seems that the strangely-neglected problem of a neurotic or psychotic patient's moral rehabilitation (surely not less important in many cases than his industrial rehabilitation), offers a wide and almost unexplored field for collaboration between doctors and clergy. Each has, of course, to learn to respect the other's territory, but that is only one of the issues which frank discussion shows to be perfectly soluble and no excuse for inaction.

LETITIA FAIRFIELD.

### Advice to Mr. Dulles

Our contemporary, *Christianity and Crisis*, which often expresses the thought of "Frontiersmen" in the U.S.A., recently urged Mr. Secretary Dulles to reconsider his utter refusal to recognise Communist China. After readily admitting that "it is understandable that the events of 1945-1952 should set the United States in hostile mood towards Communist China", the article continues "it is high time in 1957 to see whether this crisis-posture taken some years ago is now the best, and whether it is suited to long-term needs and to global well-being. Some questions once in doubt are now presently or partly answered. The Communists *have* consolidated power in China; they *have not* pushed on with open violence in Korea and Indochina; they *seem* to be considerably concerned with trade, contacts, status, influence. A number of other countries in Asia including such

major entities as India, Japan and Indonesia, have felt it possible and desirable to accept the new reality in China without becoming Communist themselves. The progress of nuclear armaments, the Near East crisis, possibly a new fluidity in western and central Europe, require fresh consideration of the international scene.

"Hence, we must not be too narrowly bound by easier sets of mind and emotion, or by the fear of statesmen and even of publicists that willingness to think is to be denounced as 'soft toward China' and 'weak on Communism'. This writer does not know that there *is* a right course with probability of good results. But sound policy in a whirling, twisting world of life cannot be found in the rigid projection of a former line, and it will not be discovered by eyes closed to change."

# Christian Psychiatry?

Dr. H. L. Philp comments on "Christian Essays in Psychiatry", a symposium from a Christian Frontier Council group published by the S.C.M. Press at 15s.

The contributions in this symposium vary considerably in quality. The title would lead us to expect a record of significant contributions to psychiatry from Christian faith and practice, or else Christian judgments on a number of subjects connected with psychiatry. In fact the volume as a whole is almost entirely concerned with theories and current concepts in psychiatry which could easily have been obtained elsewhere.

Dr. Stafford-Clark writes well on "The Nature of the Problem" from a definitely Christian standpoint. Father Victor White shows the type of subject which should have found a larger place in this book where he writes on "Guilt, Theological and Psychological". Father White admits that within one short essay he could not cover this whole subject and suggests possible lines of development. It is much to be hoped that he will write the book which this subject deserves.

Such subjects as anxiety, the healing possibilities of the Christian fellowship, the Church, and the psychological effect of such basic Christian doctrines as immortality or eternal life could well have had a place in this volume. As it is, there is a confusing difference of approach and of loyalties and something of this is acknowledged in the introduction. There are also ten contributors—too many for a book of 187 pages. This makes the treatment on the whole superficial and produces some overlap in the material.

The longest essay in the book by its editor, Philip Mairet, on "Pre-suppositions of Psychological Analysis" is well and lucidly written. He has an admirable section on The Freudian Principle and one of far greater length is devoted to Adler and The Principle of Compensation. Mr. Mairet has long been an admirer of Adler and regrets that his influence has declined since his death in 1937. The decline, however, in Adler's influence is probably due to the widespread feeling that his psychology and the place he gave to the unconscious are inadequate. Unfortunately Mr. Mairet mars his admirably written contribution by his judgments on Jung. For instance he states "Of the increasing number of people who have adopted the master of Zurich as their chief spiritual guide and interpreter, the majority is probably alienated from any Church, and has adopted Jungianism as a way of life *extra ecclesiam*". Jung, who alone knows the figures, denies this and says that, on the contrary, numbers for whom the

Church's beliefs and practices have lost meaning have come to him and after analysis have returned to find a new life in the Church. Mr. Mairet also states of Jung that "When he develops his theological speculations he makes many heretical statements". Most of us are heretics in some direction or other to the many who believe otherwise. But Jung is extremely careful about committing himself definitely outside his proper sphere and Mr. Mairet would surely have been wise to have refrained from this particular charge and, if he did make it, it would be much more helpful to specify some of the heretical statements which Jung had made. It is interesting that four of the essays in this book are Jungian through and through and most of the others reveal his influence. In fact examination of the index shows that Jung is mentioned more than any other name and more than twice as many times as the Church—a striking tribute to the outstanding importance of his contribution to psychology and the cure of souls.

Dr. E. B. Strauss writes on "The Constitutional Approach", and gives the impression that he has lost faith in the main lines of analysis and the kind of man which he believes the varied schools are trying to produce. He therefore returns to Kretschmer's attempt to formulate a type psychology and, in case this should be inadequate, as most of us would think it would be, he adds Sheldon's classification. What light and help it would give to the average patient to be told that he was a *leptosomatic* is difficult to imagine.

Dr. Gilbert Russell writes thoughtfully and with considerable insight on "Individual Treatment in Psychiatry". Yet one is left wondering whether or not the purposes of analysis which Dr. Russell gives are adequate. The aim is not "to cure the patient or even to help him" but that the patient "shall be *more conscious*—that his consciousness of himself shall expand and deepen". But from the Christian standpoint Mr. Mairet is surely right where on p. 70 he asserts that the Christian religion subordinates the claims of the individual's nature to his sanctification, a point which we wish Mr. Mairet had had the space to develop. Dr. Russell gives a picture of the ideal relationship between the analyst and his patient but the analyst is made almost godlike and there are few who can rise to such heights. Dr. Russell attaches considerable importance to the need for the physician's love, but this applies equally to the Christian love which priest and minister should have. Perhaps the difference between much of the work which the latter have to do and that of the analyst is not so great as Dr. Russell's otherwise penetrating article would suggest.



*Christian Essays in Psychiatry* would probably have been more effective had it been written by a small group of not more than four people. If these had been more akin in their approach and had concentrated on the Christian contribution to the health of the soul, a book would have been produced which, I believe, would have been more useful than this uneven collection of essays.

Dr. R. S. Lee reviews Dr. H. L. Philp's "Freud and Religious Belief", published by Rockliff at 18s.

In his effort to understand the hidden processes of the human mind Freud was bound to turn his attention to religion, because of its universality, the nature of the claims it makes upon its adherents and the kind of behaviour it leads to. As a scientist he could not ignore so large and important a field of human life. He returned to it again and again in his long career seeking by comparison with psychiatry, sociology, anthropology, aesthetics and history to find the basic principles by which to interpret and explain it.

It is not yet accepted that Freud's claim to be a scientist is a valid one, but he believed himself to be using the methods of science, to be governed by its objectivity and realism. Allowing for the fact that psychoanalysis does not provide the exact measurements which some regard as the essence of science we may tentatively grant that psychoanalysis is scientific in its aim at least and in its spirit. It does not necessarily follow that in his writings on religion Freud was rigidly scientific. Freedom from personal bias is a requisite of scientific research, for bias will lead to distortion in the observation of phenomena and to subjective selection from among the facts. Undoubtedly in matters of religion we are all in some measure biased for or against, but Freud proclaims himself unduly so by his claim to be an "unrepentant atheist" from his youth onwards and by the absence in all his writings of any indication that he felt it necessary to analyse his own atheism.

Dr. Philp has taken Freud's four major essays on religion—"Obsessive Acts and Religious Practices", "Totem and Taboo", "The Future of an Illusion" and "Moses and Monotheism"—and subjected them to a painstaking analysis. He has little difficulty in laying bare Freud's failure to observe the full range of Christian belief and practice, to note that Christians largely condemn as unChristian most of what he considers to be the essence of Christianity. Similarly he shows that the authorities in anthropology and history almost universally discredit the theories in those fields adduced by Freud to support his

anti-religious position. In the end Dr. Philp leaves us with the impression that Freud has not established even one sound point against the validity of religion.

We are left with the impression that Dr. Philp has treated Freud in the same way as Freud has treated religion, namely, to prove a case accepted from the beginning without question. What then remains? Two broad considerations.

In the first place we cannot believe that a thinker of Freud's stature could be so mistaken as Dr. Philp shows him to be. The truth is that Freud was writing about manifestations of religion which are all too common and which have the characteristics exposed by him. Dr. Philp asserts too facilely that "Christians" condemn these manifestations, but the condemnation does not abolish them and they are widespread. By reason of his personal situation and interests Freud saw only these unsatisfactory forms and he was analysing Christianity as it is, not as it ought to be. Undoubtedly he exaggerated and failed to see the healthy manifestations. Freud was right in his analysis of the material he had before him, wrong in supposing there was no other material.

Secondly, Freud's real contribution to the understanding of religion is indirect rather than direct. He was mistaken about the actual way the discoveries of psychoanalysis apply to the interpretation of all the phenomena of religion, but apply they must whether the religion in question is neurotic or healthy, for it is still part of human behaviour, involving ideas, memories, emotions, wishes. A proper understanding of the norms of psychological development can contribute much to all forms of religious education. Here is a field waiting to be explored.

For those who swallow Freud's anti-religious views uncritically Dr. Philp's book should be a valuable corrective. Its danger is that it will lull many readers into the seriously mistaken view that he has disposed of the "bogey" of psychoanalysis. It is clear that he himself is not guilty of this, but his book would have gained enormously in value had it been set in a wider context.

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## FUNDAMENTALISM

The address on "Fundamentalism" given by the Rev. Philip Lee-Woolf at a recent Frontier luncheon will be printed in the July issue of the CHRISTIAN NEWS-LETTER, when it will be possible to publish at the same time some comment from other points of view.

# Letters to the Editor

DEAR SIR,

No man need envy you your task of writing a Christian commentary on the Suez crisis, but may I make two comments?

(1) Ought not something to have been said in your editorial about the benefits conferred on the Arabs by the West, as well as the injuries done to them? "Arabia", if by that one means not the geographical peninsula but the Middle Eastern lands of Arab speech, had no unity in 1918 and the two main Arab leaders were the heads of two princely houses, at mortal feud with one another. The whole area had been under the Turk for some centuries. It was the West, and mainly Britain, that lifted off the Ottoman yoke. It was the West, meaning Britain and France, that gave the Arabs of Iraq, Jordan, Syria and the Lebanon, the elements of twentieth-century statehood and some degree of economic prosperity. We need not pretend that this was done out of pure philanthropy, although there were men and women, British and French, who did work with real devotion at this task; but it was done. We need not claim gratitude, and we have plenty of offences to confess in our dealings with the Arabs; but need we make our sins out blacker than they were? I realise of course that you were putting the Arab point of view, but we shall not realise the tragedy of Anglo-Arab relations unless we see both sides at once; and not all your readers will necessarily remember our side.

(2) Surely your comparison of the present state of the international community to Britain or Europe under medieval law is misleading? In rougher times power might be harsh but those who exercised it had to carry out their decisions and face the consequences (often drastic) of their own actions. The danger which may face us in the United Nations is the danger of a power divorced from responsibility. We do the United Nations little service if we treat it as being already what it may, given time, become. An admirable example of the wrong approach may perhaps be found in the last sentence of the recent message from the American Council of Churches of Christ to the British Council of Churches which speaks of the United Nations as "the instrument through which the moral authority and the will to peace of the people of the world finds appropriate and effective expression". Seldom can a present tense have been more indicative.

Yours sincerely,

K. R. JOHNSTONE.

18 Victoria Square, S.W.1.

DEAR MR. LAWRENCE,

In your January issue you tried to sum up the political and moral questions connected with our Middle-Eastern policy, and suggested solutions of the Israel-Arab problem. I appreciate your efforts to be fair to all but disagree with most of your conclusions. So much has



happened since that one must doubt the relevancy of further discussion regarding our action in Egypt. Therefore I limit myself to those matters which concern the future.

(1a) As inducements for the Arabs to accept the existence of a Jewish State in Palestine you suggest a disarmed Israel protected by an international force, an Israel which is to give up territory big enough for the settlement of a large number of Arab refugees and which is to pay compensation for the rest. *"Then one could begin to plan for the future"*.

(1b) An international force capable to defend a country has to be something quite different from the existent U.N. Police Force. A modern army would be needed for this purpose. Where is it to come from? Only U.S.A., Great Britain or France (or Russia) could provide it but would certainly not do so. And how can one expect Israel—after having at last reached independence—to give it up again? The defence of a country by an international army means that no decision on foreign policy, finance, development, etc., could be taken without the consent of the army leaders. Who are these to be? The Security Council impeded by the Veto so that Russia can block every action of the army against Egyptian infiltration? Or the General Assembly with its interminable discussions and fruitless resolutions? You say *"the Jews would have to give up hard-won and much-loved land and would have to trust others to defend them"*. Is it morally defensible to ask them to do so when it is perfectly clear that this will amount to the liquidation of their state? What you really suggest, is to put the clock back and to undo the establishment of Israel as a state because in this way we shall satisfy Arabian claims. But are these claims justified? What was Palestine before the Jews took it in hand? How many Arabs lived there?—No, Sir, these claims are nothing but the expression of an artificially inflamed nationalism, and your proposals simply mean to give in so as to gain peace and quiet. History should have taught us by now that appeasement does not pay, especially not appeasement at the expense of others.

(2a) The next step you propose is to send a large international force to Gaza.

(2b) I quite agree, but you omit to state for how long. Egypt claims—quite wrongly, I think—that Gaza is Egyptian territory, and the U.N. General Assembly will certainly not contest this claim. It follows that the U.N. force could stay in Gaza as long as Nasser allows it. Have we the right to press Israel to lay herself open again to continuous raids from this quarter? Egypt has always insisted that she is at war with Israel. What do we say as Christians to President Eisenhower's pressure on Israel to withdraw unconditionally from Gaza and the Gulf of Aqaba without even asking Egypt to give up the rights of belligerency?

(3a) Finally you advise us that *"it is useless to rely on our own strength; our only hope is in collective strength and in the growth of international order"*. We should *"uphold the collective judgments of the U.N. about who is the aggressor on any occasion even if the judgment sometimes seems very hard"*.

(3b) This is the basic mistake on which the whole structure of your suggestions has been built. The U.N. are not a court of justice or anything like it, their resolutions are not judgments at all. The U.N. are a conglomeration of independent nations the majority of which are uneducated, inexperienced and quite unwilling to sacrifice even the tiniest tittle of their sovereignty if their own interests are at stake. Their resolutions are the result of political bargaining, of forming of groups and countergroups, in short of the barely concealed groping for power. Apart from that, they are, even according to the Charter, only recommendations to the members which can—quite legally—refuse to carry them out. To foster the belief that able civil servants working for U.N. as you suggest, can alter this or that we can remedy the “fearful deficiencies of U.N. both in constitution and in morale” by good intentions without even mentioning the root of the trouble, is very dangerous.

The root is of course the determination of the Communists to use the U.N. for their purposes, i.e. for obtaining world dominion. This is the obstacle which cannot be overcome and which makes any reliance on U.N. as a world arbiter quite impossible. To say that we should uphold collective judgments even if they are very hard means nothing but to give up any moral standard and to sacrifice our conscience on the altar of a non-existent world order. No, Sir, we have to rely—with God’s help—on our own strength and to co-operate on this firm basis as closely as possible with all nations whose conduct is based on Christian ethics. The statement that we are no longer one of the great powers is misleading. Neither we nor any other country are or ever have been a great power in the sense of self-sufficiency. Even during the relatively short time of the supremacy of British sea power our strength depended on the balance of the great continental land powers. U.S.A. and Russia cannot “go it alone” either. If we—and in this we agree—“put our whole weight behind . . . the movement for European unity” and co-ordinate this unity to the unity of the Commonwealth, we shall be able to exert a very great influence in the interest of a better world order. This, Sir, is what is needed most: that the European nations with their long tradition of Christian civilisation, their high standards of education and skill, and with their enormous if partly latent power should rally and lead the world, and nothing could be more disastrous than to resign ourselves and to rely on others.

Yours sincerely,

R. W. BERMAN.

40 Parkway,  
Welwyn Garden City, Herts.

*(Mr. Berman raises some very big issues, to which the CHRISTIAN NEWS-LETTER must return. In the meantime I am happy to leave him with the last word on most points. But I do not think it is fair to call the Arab claims "nothing but the expression of an artificially inflamed nationalism". And I do not think that Mr. Berman is quite fair in the way he takes me up on my suggestions for strengthening the U.N. The phrase "the fearful deficiencies of U.N. both in constitution and in morale" was intended to indicate just the sort of weaknesses to which Mr. Berman refers. None the less I think that there is something to be made of the U.N.—J.W.L.)*

SIR,

I think it would be generally agreed by all with a concern for race relationships in Africa that Sir John Moffat is better placed than most people to give sound advice on this matter. In a recent speech in Salisbury, S. Rhodesia, he said: "Why is it that the only groups that now speak with unanimity and conviction, and make consistent and determined efforts to rally public opinion, are the groups at the racial extremes? The reason is most probably that such groups know what they want and are determined to get it if they can. Where we liberal-minded people are failing is in this way; that although as individuals we scatter boundless goodwill and earnestly and sincerely proclaim our desire for racial co-operation in our multi-racial society our good intentions are too vague and our declared aims too nebulous. We have not yet translated our general attitude into positive, practical terms, nor have we yet established definite objectives which might rally moderate opinion to their achievement. We must mend our ways."

The Capricorn Africa Society can fairly claim to have attempted just this, with a thoroughness that no other body has yet approached. When Sir John went on to say: "We must seek out the methods by which a broad, liberal policy might be applied, discover the correct sequence of all the stages of full application, and move along that way with unswerving resolution," he was using precisely Capricorn language. We are not, of course, committed to accepting all the Society's proposals, but we are surely irresponsible if we do not study them, and, if we disagree on any point, know exactly why we differ and have some constructive alternative to suggest. The proposals are set out fully in the Capricorn Contract, which can be obtained from the Society's office at 43 Cheval Place, London, S.W.7.

Yours faithfully,

L. B. GREAVES.

Conference of British Missionary Societies.  
Edinburgh House, 2 Eaton Gate, S.W.1.

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### THE CHRISTIAN FRONTIER COUNCIL

The address of the Christian Frontier Council is now 59 Bryanston Street, Marble Arch, London, W.1.



# The Creator and His World

K. G. COLLIER

As Professor Stace has succinctly written, "The thought which was born into the world with the new science of the seventeenth century is that every small detail of the world's happenings is completely determined by inflexible laws of nature. This basic assumption of science . . . leaves no room for divine action in the world. . . . the scientific world-picture has penetrated the marrow of our minds. It has become an unconscious background of all human thinking. It is no longer the mere abstract theory of intellectuals. It has sunk into the depths of human personality." In the religious view of life, as Gregor Smith has expressed it, God "is to be glimpsed in every event, in every needy and upraised, every conflict of will, every utterance of hope or love."

Here is posed a problem with which every thinking Christian in a technical society must live, a source of much heart-searching, often of agonised conflict, and the cause of considerable defection from the churches. This is the problem that Dr. Mascall explores, with great thoroughness, in his book on *Christian Theology and Natural Science*.<sup>\*</sup> He is outstandingly well equipped for the task, having read mathematics at Cambridge and subsequently maintained a close contact both with the physical sciences and with the researches of the small band who take seriously the philosophy of science; he is of course eminent as a theologian. In reviewing his work I cannot claim to write as an expert in either field, only as a Christian whose belief has had to be "forged", as William James had it, "in the teeth of irreducible and stubborn facts" driven home by a scientific training.

Dr. Mascall takes up systematically a number of important problems. First he discusses the nature of a scientific theory and its relation to reality, basing his analysis on the recent works by Braithwaite and Popper. As he clearly demonstrates, the scientific observations which obliged the physicists to elaborate the quantum theory have also obliged modern thinkers to reconsider the nature of a scientific "explanation" and to be more cautious about assuming that the properties of a "model" of the universe are also those of the universe: for example, the "model" might be an automatic machine and the universe not. Following up this distinction in a later chapter Dr. Mascall enquires whether the determinism so apparent in pre-Einstein physics implies a deterministic universe. He expounds Schrodinger's views sympathetically and

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<sup>\*</sup> E. L. Mascall: *Christian Theology and Natural Science*. The Bampton Lectures, 1955. Longmans. 25s.

appears to agree with his conclusion that because it is impossible for us to calculate—for example—the path of the individual particles in the Brownian movement, therefore the particles are not subject to deterministic laws (pp. 188-190). He goes on to write, "That there is a ten per cent chance that a click will be heard during the next minute in a loud-speaker which is connected to a particular Geiger counter may be a fact that follows from the precise degree and type of determinacy with which God has endowed the finite world; that a click will—or alternatively will not—be heard at a specified instant may be due to the primary causality of God. . . . If some such account as I have given is acceptable, I think that the relation between the primary causality of God and the secondary causality of his creatures becomes somewhat easier to envisage than it used to be. . . . To the secondary cause it belongs merely to determine that there is a certain probability of the event occurring. . . . To the primary cause alone it belongs to determine whether the event shall occur, and when and where. . . ." (p. 201). I find it difficult not to believe that some unknown laws of a deterministic nature are operating; but this may be due precisely to the influence Stace describes; and in the last resort the question does not appear to be one of evidence.

In a subsequent chapter Dr. Mascall pursues the same thread of argument into the mind-body problem. Using Eccles's picture of brain-structure he develops the view that the forces that cause a discharge at a single synapse in the nerve-cells of the brain (and thus perhaps re-orientate the electrical activity of four million cells in a fiftieth of a second) may be due to the direct action of a human "will" or "spirit" (pp. 232-235). Linked with this argument is a discussion of the relevant theories of Ryle and Ayer (pp. 219-225). Here he insists that even if we regard the Cartesian picture of the ghost in the machine as untenable, we must beware of slipping into Ryle's behaviourism: the Aristotelian-Thomist concept of a body-mind unity remains undamaged by the battles. One cannot help wishing that Dr. Mascall had given more space to exposition of the Thomist view; but I believe he is entirely right to stress the importance of Eccles's findings.

I have traced a single strand of Dr. Mascall's argument in order to show his general trend of thought. He deals carefully and often exhaustively with a number of other problems and the book is likely to remain a standard work on the subject. The close texture of the analysis will make it slow reading for those not reasonably familiar with the material he draws from physics, mathematics, theology, and

the philosophy of science. It would serve admirably as a basis of discussion for a group of university teachers from the above departments. I cannot, however, close, in a journal sponsored by the Frontier movement, without a word of doubt. How far can Dr. Mascall's book go to meet the perplexities, not of Christians but of non-Christians, the people referred to by Professor Stace? It may be said that a new scientific world-view is replacing the Newtonian machine-universe and that in another 100 years the latter will be dead and buried. But such an argument does not satisfactorily explain the total incapacity of so perceptive a critic as Philip Toynbee to appreciate Dr. Mascall's approach. What is it that makes the Thomist position, or any supernatural Christianity, inconceivable to so many persons of integrity and education in the mid-twentieth century? There remains a profound need for Christians to follow up the pioneer work done by Professor Hodge, Dr. Oldham, Mr. Gregor Smith and a few others on the psychological and sociological bases of the contemporary rejection of Christianity. But this is not a criticism of Dr. Mascall's book, which was directed to another end.



## Some Important Conferences

We should like to recommend to our readers certain ecumenical conferences which will be held this coming summer, in addition to the Foundations of Unity conference (referred to on page 29).

**The British Council of Churches Annual Whitsun Conference**, which will be held as usual at Swanwick, Derbyshire. Theme, "That the World May Believe". Speakers will include Canon Ernest Southcott, the Rev. Dr. Marcus Ward, and the Rev. Edward Patey. Cost £4. Details may be obtained by anyone "taking an active part in a local congregation" from the British Council of Churches, 10 Eaton Gate, London, S.W.1.

**A Conference on Lay Colleges and Lay Training**, which will be held in the Netherlands at Oel Poelgeest Castle, near Leiden. Speakers will include lecturers from the German Evangelical Academies, and all proceedings will be in English. Dates, 1st August to 5th September. Cost approximately £3 10s. Further details can be obtained from the British Correspondent to the Association of Lay Colleges in Europe, c/o William Temple College, Rugby.

**The Church Union Summer School of Sociology**, which will take place at Jesus College, Oxford, from 29th July to 2nd August. Cost £5 10s. This year's theme is "Christian Living in an Expanding Economy" and speakers will include Lewis Mumford, Denys Munby, T. M. Heron, and the Rev. John Fitzsimmons. Details from the Church Union, 6 Hyde Park Gate, London, S.W.7.



# Book Reviews

## Shall Logic Separate us from the Love of God?

*Faith and Logic: Oxford Essays in Philosophical Theology.* Edited by Basil Mitchell. Pp. 222. (George Allen & Unwin, 1957. 21s.)

The most serious attack which the Christian religion has had to face in this century in the intellectual realm has come not from the scientists or the historians, but from the philosophers, and from that school of philosophers which, although it sent up its first tender shoots by the Cam, has for the last twenty years flourished and driven its roots deep on the banks of the Isis. It is true that in that time it has passed through many vicissitudes, and the unsophisticated assertion of Mr. Ayer's verification principle that theological statements are neither true nor false, but meaningless, has given place to more subtle doctrines which are ready to attribute some sort of meaning to theological statements so long as they are taken to be something other than factual assertions. The significance of the present work, which it would be difficult to exaggerate, arises from the fact that it provides a solidly reasoned defence of the factual character of Christian doctrine by a group of seven men, all of whom are professional Oxford philosophers, all of whom are practising members of the Church of England, and five of whom are laymen. The group to which they belong has been in existence for over ten years and this book is its first public utterance.

The opening essay, by Dr. A. M. Farrer, argues that the unqualified regard which personal relationships with our fellow men lead us to accord to them is itself an implicit indication of a God from whom this valua-

tion ultimately derives. The second essay forms the real heart of the book and is outstanding both for its length and for its quality. In it Mr. I. M. Crombie examines in detail the contention of the linguistic empiricists that theological statements cannot be factual assertions, and shows that, while theological statements, as Christian theology itself has steadily maintained, are admittedly statements of a quite unique kind, there is no ground for rejecting their factual claim and for reducing them to the status of expressions of emotion, recommendations, policy announcements or the like. Nowhere else perhaps has a Christian philosopher shown at the same time such a deep understanding and sympathy for the empiricist's difficulties and also such a clear insight into their fundamental groundlessness. There follows a second essay by Dr. Farrer, dealing with Revelation. "What we can show in general," he argues, "is not the possibility of revelation, but the impossibility of our forecasting the nature or bearing of God's personal action until he reveals it. Revelation is what God manifestly does, and is shown to be possible by his doing it."

This leads to an exposition by Mr. G. C. Stead of "How theologians reason". "This essay," he says, "is an attempt to show what theology looks like from this (sc., the modern empiricist's) point of view. From this point of view it must appear complex. But philosophy is not everything." The chief importance of Mr. Stead's

account will perhaps lie in its educative function for philosophers, for only too often when one reads some modern demonstration of the meaninglessness of theological statements it is painfully evident that the writer has little or no first-hand acquaintance with the things that theologians actually say.

The next chapter, by Mr. J. R. Lucas, on "The Soul", is, next to Mr. Drombie's, the most important in the book. It shows briefly and conclusively that Professor Ryle's dismissal of the traditional view of the soul as resting upon a confusion of categories is itself based upon an over-simplification. In his repudiation of a purely phenomenal view of human beings Mr. Lucas rises at times to a level of eloquence whose intensity is all the more impressive for its restraint. "The sin of pride can go to even these lengths, making a fundamental cleavage between us and all other men, alienating us and isolating us utterly. That this lonely position is, so far as logic goes, enable, we do not wish to deny: what we seek to do is to distinguish this from the other positions one may make up, and to resist any logicians' attempt to assimilate them to it. Sin may cut us off from all communion with God and communication with other men, but logic hardly shall."

In the following chapter the editor, Mr. B. G. Mitchell, does for the Grace of God what Mr. Lucas has done for the soul; that is to say he vindicates its reality against arguments based upon its non-empirical character. The quality of life of

certain people, and our own experiences of an unsuspected power at work in us, "impel us in the direction of the supernatural, although they do not and cannot provide us with an adequate conception of it." There follows a discussion on Religion and Morals by Mr. R. M. Hare, which avowedly differs from the position of most of the other contributors; it would not be true to describe Mr. Hare as sharing the position of Professor Braithwaite's notorious Eddington lecture, in which an interpretation of Christianity was put forward to which even the existence of Christ was irrelevant, but he expresses great admiration for Braithwaite's sincerity, courage and understanding. The fact that his conclusions are admittedly tentative, undigested and imprecise makes it difficult to pass judgment upon them; but his essay provides a valuable reminder that some philosophers who are themselves Christians may find it difficult to go all the way with the other contributors to the book. The concluding chapter, by Mr. M. B. Foster, by an examination of the use of the word "we" by modern philosophers, shows that modern philosophy is not susceptible of empirical verification; on this *tu quoque* the volume ends.

It is impossible in a brief account such as this to do justice to eight essays by seven different writers. They are uniformly concise and lucid, and they provide an admirable example of the fact that apologetics need be neither obscurantist nor defensive.

E. L. MASCALL.

### The Sources of Bach

*The Background of Passion Music.* Basil Smallman.  
(S.C.M. 8s. 6d.)

"I am not ashamed to confess publicly that next to theology there is no art which is the equal of music." So wrote Luther to one of his advisers, the Catholic composer Ludwig Senfl, in 1530. Unlike Zwingli and Calvin, who mistrusted music (it was the Calvinists who dismissed the organ from church as a mere "kist o' whistles"), Luther saw how strong an influence the art could have in drawing the congregation into worship and in pointing more clearly the Divine Message to ordinary, illiterate men and women in the churches. Basil Smallman's purpose in *The Background of Passion Music* is to trace a course from this idea to its finest

flowering in the two great Passions of J. S. Bach.

One of the results of masterpieces is that we tend to see them in retrospect as standing in massive isolation, vast watersheds with their approaches peopled with "forerunners", their fall-away with "successors". Nothing could be more misleading in the case of Bach. Indisputably one of the world's greatest composers—to many the greatest of all—his achievement was one of consolidation and clarification, not of foundation. His own name is apt—he is a stream flowing from earlier sources. The 48 Preludes and Fugues tabulated the system that lasted unquestioned until Schoenberg



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early this century broke through what was to him a sound barrier. The St. Matthew and St. John Passions are no less a result of the works that earlier composers had based on Luther's theories.

In the whole history of the development of the German Passions there is an example, never again so strongly felt in history, of religious beliefs acting directly upon the art of composition. Luther's call for clarity led to another of his musical advisers, Johann Walther, setting the first German Passions with music that concentrated on fitting to the words music that would present them to the listener with the greatest interest and clarity. The resultant declamatory style was obviously a sharp break away from the ornate *melismata* beloved of the Catholics which decorated and obscured the words. As Mr. Smallman puts it, "In the liturgy of the Catholic Church, the worshipper was carefully shielded from direct contact with harsh reality by a barrier of mysticism and emotionalism to which music made an important contribution. In the Lutheran Church, on the other hand, emphasis on the human qualities of Christ and on the actuality of the events of his life and death were deliberately stressed as being essential for the religious

education of the people." Nor is it only the Catholics, incidentally, who favour this elaboration: I have heard Athonite monks take anything up to a quarter of a hour to chant the Lord's Prayer, vocalising with the utmost complexity on every syllable.

It is this period of development, from Walther's settings (c. 1550) to Bach's Passions (1723 and 1729) that Mr. Smallman examines. He is knowledgeable, but not diffuse, on the history of the religious movements that swayed the course of music, making it lucid and interesting (particularly on the relation of Pietism to music). He keeps his musical technicalities down to a minimum, explaining almost everything as he goes along. Anyone musical enough to be moved by Bach's Passions will find interest in the account of their origins; if he can also read enough music to sing hymns he will find little in the book beyond him. Apart from one grotesque misjudgment of the nature of opera at the opening of his chapter on the Drama, Mr. Smallman is scholarly, sensible, and critical in the best sense. He has the enviable knack of being able to convey a wealth of specialist information attractively to the interested general reader.

JOHN WARRACK.

### A Jesuit Looks at Geneva

*The Social Thought of the World Council of Churches.* Edward Duff, S. J.  
(Longmans 1956. Pp. 339. 25s.)

The appearance of this book is a most encouraging portent. It is a thorough, knowledgeable and sympathetic study of the social thought of the World Council by a Jesuit priest. This is yet another indication of the eager interest taken by intelligent Roman Catholics in the ecumenical movement and a useful reminder that

the official attitude of indifference, and occasional hostility, is not necessarily to be taken as the only possible Roman Catholic attitude in all circumstances.

Father Duff begins by tracing the history of the World Council. He goes on to discuss the nature and authority claimed by the Council for itself, he

## *For Your Diary*

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Two events of outstanding importance and interest to all Christians occur in May. Note them in your diary.

### **2nd—16th May, 1957** **The Needs of Man exhibition**

This joint exhibition by the British and Foreign Bible Society and the Inter-Church Aid and Refugee Service of the British Council of Churches will present one of the most compelling stories told by the Churches in modern times. Exhibits from the four corners of the earth will show how Christians are to-day trying to meet the spiritual and physical needs of man.

### **6th—11th May, 1957** **Christian Aid Week**

This is a national week in which the Churches combined will be telling the general public by means of posters, leaflets, newspaper articles, broadcasts, film shows and debates, of the world-wide humanitarian programmes financed and executed by them through the Inter-Church Aid and Refugee Service. If you are willing to help please contact them at 10 Eaton Gate, London, S.W.1.

analyses its social philosophy and policy and he makes an evaluation of its social thought as it has emerged so far. He adds an appendix on "The Catholic and Protestant Emphases", which is the only place where his distinctively Catholic approach becomes clearly visible.

In fact, so objective is his treatment that the chief bias of the book is American rather than Catholic. Or if it is not purely American, it is the product of his close association with the present members of the staff in the Study Department in Geneva. This may account for what will appear to be the main deficiency of his treatment in the eyes of most readers of this journal, namely his grossly inadequate estimate of the influence of Dr. J. H. Oldham and the CHRISTIAN NEWS-LETTER of the period of the war and its immediate aftermath in forming the thought of the World Council. He properly criticises the thought of the World Council on social matters for its amateurism and its undue dominance by professional theologians. He does not sufficiently note that this is due to a falling away from the standards set by the Oxford Conference of 1937, and he seems unaware of the great quarry of social thought by lay experts which is to be found in the CHRISTIAN NEWS-LETTER.

At the same time, the book provides impressive documentation of the extent to which the World Council has succeeded in a short

time in lifting the whole level of Christian thinking about society. It is surely of great significance that the quality of the thought produced by the churches together is so much higher than that produced by nearly all churches in isolation. The fruits of this persistent interchange of thought across confessional and national boundaries are bound to become more and more visible if the interchange can be sustained and developed at a high level.

It is important to realise, however, that the ability of the World Council to do this must not be taken for granted. The persistent weakness of the Ecumenical Movement in general and Christian social thinking in particular has been the attitude of the churches, which are eager to enjoy their fruits provided they can have them on the cheap without giving to them the quality of attention which they inexorably demand. Father Duff points to some of the great difficulties under which the Study Department of the World Council labours, largely because of this weakness. If anything is certain, it is that even the World Council will degenerate into yet another tired bureaucracy unless the churches in many lands discover a fresh concern for their social witness and unless an effort at least comparable to that which went into its formation goes into the maintenance and the expansion of the Council's work.

DANIEL JENKINS.

### Rome's New Look

*Christ, Our Lady and the Church: A Study in Eirenic Theology.*

Yves M.-J. Congar, O. P. (Longmans. 8s. 6d.)

Protestants who are outraged by the theology of Hilaire Belloc and Graham Greene may find it hard to

discern the connection between this version of Roman Catholic teaching and the doctrine taught by some of



the modern continental Roman Catholic theologians. But apologists always distort and evidently the true nature of the unity of the Roman Church is something deeper and more mysterious than the formulations of the apologists. But however that may be, Protestants should rejoice to discover that modern Roman Catholic theology has room for some of those spiritual truths which are very dear to non-Romans, but seemed to be excluded by Roman teaching since the Council of Trent. It has been said that Rome is "returning to the roots", in the use of Scripture, in ways of worship and not least in the renewed interest in the teaching of the Fathers which preceded mediæval developments. This movement is still confined to a comparatively small élite among the Roman clergy and laity, but it is rapidly becoming the great new fact in ecumenical relations.

Father Congar is one of the most distinguished Roman theologians of the new type, and his little book on "Christ, Mary and the Church" is a welcome addition to the few books of this school available in English. The book is not, as one might suppose, a defence of Mariolatry, but an examination of teaching about the Church in the light of the Council of Chalcedon. Father Congar argues in a most interesting way that precisely those elements in Catholic devotion to the Blessed Virgin Mary which are most repugnant to Protestants proceed from a failure to absorb fully the teaching of Chalcedon about the two natures of Our Lord. Our Lady is, so to speak, brought in to supply the full humanity which bad theology denies to Our Lord.

Conversely, Protestants are prone to a hidden Nestorianism which, so

to speak, puts a wide gap between heaven and earth, and puts such an exaggerated emphasis on the corruption of human nature that all human co-operation in the work of salvation seems impossible. Hence the reluctance of Protestants to allow the Blessed Virgin Mary her necessary place in the economy of salvation. Father Congar, of course, accepts the Roman dogmas concerning the Blessed Virgin, but he does not have space to argue the case for them. What he does do is to show in a way that many Protestants would accept that a real problem of doctrine is raised by the person of Our Lord's mother. And if so, those who reject the Roman doctrine ought to have their own doctrine to offer instead. I often think that the unloving neglect of the Blessed Virgin so often found in the Churches of the Reformation is even worse than what seems to us to be Roman errors and extravagances. So it is good news that Brother Max Thurian, of the Community of Taizé, is writing a book on the doctrine of the Blessed Virgin from a Protestant angle. Professor Miegge's recent book has already prepared the way for such developments, but from what I hear it sounds as if Brother Max's book would break new ground.

I have only one complaint of Father Congar's treatment of Protestant views. When he comes to weigh errors he uses uneven scales. For instance, on page 76 he criticises "the idea . . . that Christ plays the part of a stern judge against whom our Lady can, so to say, defend us". But he adds: "Here again Catholic instinct is perfectly able to judge the true sense in which these statements must be interpreted". But if so, then Protestants may claim a like indul-

gence; they too have an instinct which enables them to judge the true sense of exaggerated statements about the corruption of human nature. But Father Congar says nothing about this when he rightly criticises certain Protestant exaggerations. Yet Father Congar is as fair-minded a theologian as any in Christendom. So, if ever he fails to hold the scales absolutely even, I ask myself what monstrous, if unintentional, distortions I may be guilty of.

To most readers the most surprising part of his book will be the passage where he speaks of the infallibility of the Church. "Fathers, popes and bishops have at times been mistaken, and even where they have not been mistaken they have been subject to limitations in their know-

ledge of sources, in vocabulary and in the ideas of their time" (page 62). How far this principle may lead is shown in another passage: "A theologian as informed and orthodox as Cajetan applies even to canonisations the idea that the Church, as a concrete historical reality, being made up of human beings, can certainly be in error about historical fact" (page 98).

Father Henry St. John's translation is excellent and his subtle introduction will repay close attention. With notable charity, he is at pains to explain that in this country Protestantism, both Anglican and Free Church, is marked by a "Churchly and Sacramental sense" which he and Father Congar do not discern in classical continental Protestantism.

J. W. L.

### Greek Laymen

*The Place of the Laity within the Organisation of the Church.*

Dr. Jerome Cotsonis. Athens 1956. (In Greek.)

It is well known in the West that the laity play a very active part in the life and work of the Eastern Orthodox Church, but probably many do not recognise how deeply rooted in Orthodox tradition and history is this belief in the rights and duties of the people of God. Father Jerome Cotsonis, Chaplain to the Greek royal family, in this book examines the basis in Orthodox Canon Law for this active participation of the laity in the affairs of the Church. He suggests that the rights of the clergy are rights of service, rather than of authority, and discusses the role of the layman in the Church's worship, administration and teaching. He points out that in the

Eastern Church the laity have taken part even in discussion of doctrinal matters and that from the Orthodox point of view the decisions of the General Councils draw their final authority from their acceptance by the whole body of the Church.

In the West where we face the division between clergy and laity which grew up in the early middle ages, and which even the Reformation did not altogether succeed in overcoming, we can learn much from the doctrine and history of the Orthodox Church, with its tradition of co-operation between the different orders within the Church.

A. M. ALLCHIN.

## Frontier Miscellany

We have received recently a number of small books which will make CHRISTIAN NEWS-LETTER readers want to argue with their authors. The Dean of Liverpool, Dr. F. W. Dillistone, has raised some fundamental problems in his *Christianity and Communication* (Collins, 12s. 6d.); Professor Giovanni Miegge, of the Italian Waldensian Church, asks charitably yet firmly some searching questions in *Religious Liberty*, a new World Christian Book (Lutterworth, 2s. 6d.); and Bishop Stephen Neill, editor of this famous series, is frank and challenging in his *Who is Jesus Christ?* (also Lutterworth, 2s. 6d.).

Sir Kenneth Grubb's recent Burge Memorial Lecture, *Co-Existence and the Conditions of Peace*, has been published by the S.C.M. Press for 2s. From the same Press come two new research pamphlets sponsored by the International Missionary Council. *The Gospel and the Religions*, which discusses the relations of Christianity with other faiths, is from Professor Walter Freytag, of Hamburg (3s.); and another in the same series comes from Hans Ruedi-Weber, the remarkable secretary for Laymen's Work of the World Council of Churches. In his *Communication of the Gospel to Illiterates* (7s. 6d.) he gives a fascinating and scholarly account of his experiences as a missionary in

Indonesia, and of the experiments which he developed there.

Many small books on the Cross and its importance in Christian doctrine are either pedantic or sentimental: here are two which make an effective attempt to work out its relevance to our needs in modern communities. Douglas Webster offers "a book for ordinary Christians", *In Debt to Christ* (4s. 6d.). J. B. Phillips has used a large number of reports from Africa and Asia in his commentary on today's younger churches, *The Church under the Cross* (8s. 6d.). Significantly enough, both these are published by the Highway Press of the Church Missionary Society. The same Press has just issued *Working Together—Malaya* (2s.). It is a brief but admirable survey of the growth of the Church in Malaya and of ecumenical problems there today. This is a valuable series of pamphlets, which offer concise information not easily obtainable elsewhere.

Finally, CHRISTIAN NEWS-LETTER readers may be reminded of one new book, which it should be superfluous to recommend. Canon Ernest Southcott's account of the work at Halton, *The Parish comes Alive* (Mowbrays, 9s. 6d.), has had the success which it deserves.

M. G.

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- New Testament Faith for Today.* Amos N. Wilder. (S.C.M., 15s.)
- Year With the Bible.* John Marsh. (S.C.M., 15s.)
- The Puritan Tradition in English Life.* John Marlowe. (Cresset, 16s.)
- Pilgrim's Programme.* Wm. Purcell. (Collins, 10s. 6d.)
- The Life of Richard Stafford Cripps.* Colin Cooke. (Hodder & Stoughton, 30s.)
- Christian Education Reviewed.* Spencer Leeson. (Longmans, 16s. 6d.)
- Modern Pilgrim in the Holy Land.* André Frossard. (Harvil, 13s. 6d.)
- Metaphysical Beliefs.* Toulmin, Hepbern & Macintyre. (S.C.M., 25s.)
- Mystery and Philosophy.* Michael B. Foster. (S.C.M., 12s. 6d.)
- Sex in Christianity and Psychoanalysis.* W. G. Cole. (Allen & Unwin, 21s.)
- Forward Christian Soldier.* W. E. Purcell. (Longmans, 21s.)
- Christians Awake.* Fr. Gordon Albion. (Longmans, 12s. 6d.)
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